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THE  
**Jewish Expositor,**

AND

FRIEND OF ISRAEL.

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DECEMBER, 1821.

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OBSERVATIONS  
ON THE  
PROPHECIES RELATING TO THE  
RESTORATION OF THE JEWS.

(Continued from p. 423.)

**EZEKIEL** prophesied in the land of the Chaldeans, about the year 595 before Christ.

XXXVII.

Ezek. xvi. 53—55. 59—63.  
“When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives, in the midst of them. So that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou

and thy daughters shall return to your former estate.\*——For thus saith the Lord God, I will even deal with thee as thou hast done,† which hast despised the oath in breaking the covenant. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will stablish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by covenant.‡ And I will stablish my

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\* As for their captivity, namely, the captivity of Sodom and her daughters: the captivity of Samaria and her daughters: I will bring them again, so will I also bring again thy captivity among them.—TINDALE.

† “I should (by right) deal with thee as thou hast done.”—TINDALE. Which translation is much more agreeable to what follows in the next verse.

‡ And that beside thy covenant.—TINDALE.

covenant with thee, and thou shalt know that I am the Lord. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

Some may, perhaps, conclude, from ver. 55. that there shall be no return of Israel, because it is said, they shall not return to their former estate till Sodom and Samaria shall return; but from the following verses it plainly appears that this is a wrong conclusion. For it is said, ver. 60, 61, "I will remember my covenant with thee, &c. and thou shalt remember thy ways, &c. thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters," &c. all which rather prove that Sodom and Samaria shall be restored, than that Judah shall not.

### XXXVIII.

Ezek. xx. 39—44. "As for you, O house of Israel, thus saith the Lord, Go ye, serve ye every man his idols, and hereafter *also* if ye will not hearken unto me; but pollute ye my holy name no more with your gifts, and with your idols.\* For in mine holy mountain, in the mountain of

the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered, and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways and all your doings wherein ye have been defiled, and ye shall loathe yourselves in your own sight, for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

The gathering out of the countries wherein they were scattered, verse 41. cannot be applied to the return from Babylon, because it is said in the preceding verse, that "*all* the house of Israel, *all* of them in the land shall serve the Lord, and be accepted of him in the holy mountain," whereas the two tribes *only* returned from that captivity. The two last verses also show that this

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\* Go now then (sayeth the Lord God) ye house of Israel, cast awaye and destroye every man his idoles: then shall ye heare me, and no more blaspheme my holie name with your offerings and your idoles.—TINDALE.

prophecy does not relate to the Babylonish captivity; for since the return from thence, Israel have not loathed themselves for all the evils that they have committed, neither has the Lord as yet wrought with them for his *name's sake*, and not according to their wicked ways, &c.

## XXXIX.

Ezek. xxviii. 25, 26. "Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them, and they shall know that I am Jehovah their God."

## XL.

Ezek. xxxiv. 25—29. "And I will make with them a covenant of peace, and I will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them, and the places round about my hill, a blessing: and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her

increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more."

The persons with whom the covenant of peace, mentioned in verse 25. is to be made, are they who are described in the former part of the chapter, under the character of sheep; and these have been generally supposed to be the *church*, as it has hitherto subsisted. But the circumstances mentioned in this prophecy, and in that before it, will by no means admit of such allegorical interpretation. The *being scattered*, the *returning to their own land*, the *dwelling safely*, &c. are circumstances not applicable to the Christian church, but very properly so to the dispersed Israelites. And that the prophecy cannot be applied to the return from any former captivity, is plain, from verse 29. "They shall be no more consumed with hunger, neither bear the shame of the heathen any more;" and also from the 28th verse, "And they shall

no more be a prey to the heathen."

I now come to the longest and most entire prophecy in the whole Bible, concerning the future restoration of both Judah and Israel, which is contained in Ezekiel, chapters xxxvi. xxxvii. xxxviii. and xxxix. and treats of that subject only, without the intervention of any thing foreign to it; which is not the case of many others that are much shorter than this.

### XLI.

Ezek. xxxvi. 1—15. "Also thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord. Thus saith the Lord God, Because the enemy had said against you, Aha, even the ancient high places are ours in possession: Therefore prophesy, and say, Thus saith the Lord God, Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: Therefore, ye mountains of Israel, hear the word of the Lord God, Thus saith the Lord God to the mountains and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about: Therefore

thus saith the Lord God, Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession, with the joy of all their heart, with despiteful minds to cast it out for a prey. Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, thus saith the Lord God, Behold I have spoken in my jealousy, and in my fury, because ye have borne the shame of the heathen. Therefore thus saith the Lord God, I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel, for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel, even all of it, and the cities shall be inhabited, and the wastes shall be builded. And I will multiply upon you man and beast, and they shall increase, and bring fruit, and I will settle you after your old estates, and will do better unto you than at your beginnings, and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth

bereave them of *men*. Thus saith the Lord God, Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations, therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more,\* saith the Lord God."

That this part of the prophecy is not to be understood allegorically, and applied to the Gentile churches, is plain, from the very expressions used. For the "mountains, hills, rivers, and valleys of Israel, the desolate wastes, and the cities that are forsaken; which became a prey and derision to the residue of the heathen that are round about,"—chapter xxxvi. 4. can never be supposed to be a description of the Gentile churches; there not being the least propriety of expression in such allegory, if thus applied: but the description is exactly true of the land of Israel, taken in the literal sense. If then it must be taken in a literal sense, the next enquiry is, whether it be already fulfilled, or is yet future. That the prophecy was not fulfilled by the return from Babylon, is evident from

verse 10. "And I will multiply men upon you, (the mountains of Israel) all the house of Israel, even all of it." Now, allowing that a part of Israel returned with the children of Judah from the Babylonish captivity, yet this prophecy will not be fulfilled, which, agreeably to many others, (some of which I shall presently mention) asserts, that "all the house of Israel, even all of it shall return." Add to this, verse 11. "I will settle you after your old estates, and will do better unto you than at your beginnings."\* When was this fulfilled? At the destruction of Jerusalem by the Romans? or in any time since that period? No, surely. No one can pretend that this is yet fulfilled to the house of Israel, and consequently it must be yet future. This is still further confirmed by the 12th, 14th, and 15th verses, "Thou shalt no more bereave them of men; and, thou shalt devour men no more, neither bereave thy nations any more," &c. all which will appear to the reader in a still stronger light in the sequel of this prophecy, to which I now return.

Ezekiel xxxvi. 16 — 38.  
"Moreover the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their own doings;

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\* Nor cast out thine owne people any more. TINDALE.

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\* Shew you more kindness than ever you had before. TINDALE.

their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it. And I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings, I judged them. And when they entered unto the heathen—they [the heathen] profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.\* But I had pity for my holy name, which the house of Israel had profaned [or caused to be profaned] among the heathen whither they went.† Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned [or caused to be profaned] among the hea-

then whither ye went. And I will sanctify my great name which was profaned among the heathen, which ye have profaned [or caused to be profaned] in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you, before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God. I will also save you from all your uncleanness, and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loath yourselves in your own sight, for your iniquities, and for your

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\* "They," in this verse, means the "heathen," (and not the Israelites, as some suppose) who profaned the Lord's name by saying jeeringly, or ironically, "These are the people of the Lord," (his favourites, &c.) "and" yet, they "are gone forth out of his land," i. e. as much as to say, He (the Lord) is not able to keep them in their own land.

† Some may think, from this verse, that it was Israel that was meant by "they" in the preceding verse, who profaned, &c. But it is plain, that the profanation there mentioned, was the speech made to, not by, the Israelites.

abominations. Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God, In the day that I have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate, is become like the garden of Eden; and the waste, and desolate, and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you, shall know that I the Lord build the ruined places, and plant that that was desolate; I the Lord have spoken it, and I will do it. Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them, I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men, and they shall know that I am the Lord."

The prophet having thus described the restoration of Judah and Israel, in words so plain and clear, that none but a professed commentator (one would think) could have possibly mistaken them, proceeds, in the next chapter, by a vision of dry bones reviving, to shew, that however unpromising the

state of Israel might seem, when dispersed throughout all lands, yet that God would most certainly effect the re-union of the tribes which he here foretold.

[To be continued.]

#### ON THE PHRASE, "KINGDOM OF GOD," OR "OF HEAVEN."

In the phrase, *ἡ Βασιλεία τοῦ Θεοῦ*, or, *τῶν οὐρανῶν*, there is a manifest allusion to the predictions in which this economy was revealed to the prophets in the Old Testament, particularly to the prophet Daniel, who mentions it in one place as *a kingdom which the God of heaven would set up, and which should never be destroyed*, (ii. 44.) in another, as "a kingdom to be given with glory and dominion, over all people, nations, and languages, to one like the Son of man," (vii. 13, 14.) And the prophet Micah, speaking of the same era, represents it as a time when "Jehovah having removed all the afflictions of his people, would reign over them in mount Zion, from henceforth even for ever,"—(iv. 6, 7.) To the same purpose, though not so explicit, are the declarations of other prophets. To these predictions, there is a manifest reference in the title, *ἡ βασιλεία τοῦ Θεοῦ*, or, *τῶν οὐρανῶν*, or simply, *ἡ βασιλεία*, given in the New Testament, to the religious constitution which would obtain under the Messiah. It occurs very often,

and is, if I mistake not, uniformly in the common translation, rendered *kingdom*.

That the import of the term is always either *kingdom* or something nearly related to kingdom, is, beyond all question; but it is equally plain that the English word will not answer on every occasion. In most cases βασιλεια answers to *regnum*; but this is more extensive in its signification than our English term, as it embraces both *reign* and *kingdom*; the first relates to the time or duration of the sovereignty—the second, to the place or country over which it extends. In the Gospel, the *time* is much oftener alluded to than the place; yet in our version it is not *reign*, but *kingdom*. Now, though habit reconciles us to an awkward phrase which thus applies motion to a kingdom, in telling us that it is approaching or coming, yet the consequence of this improper rendering is frequently to lead the reader into mistakes, when the words, *kingdom of heaven*, are not manifestly applied to the state of future blessedness; βασιλεια denotes *reign*, and the phrase, *Kingdom of heaven*, instead of *reign of heaven*, evidently tends to mislead the reader: for *heaven* thus connected with *kingdom*, ought to denote the region under the kingly government spoken of; but a confusion of ideas, or a very indistinct impression on the mind, is the consequence of being told that this kingdom is

on the earth, or travelling to the earth and almost arrived.

*Heaven* may be understood as either denoting the place so called, or the Supreme Being. In the first sense of ουρανοι, the phrase is properly rendered *kingdom of heaven*, but when it occurs as the name of God, it should be the *reign* of heaven. The prophets had taught the Jews to expect a time when the Lord should reign in mount Zion and Jerusalem, when his people should be redeemed from their enemies, and made joyful in Messiah their king. To this happy time the Jews understood the expressions, βασιλεια τε Θεου, or, των ουρανων to apply, and its approach was announced under these terms by the Baptist, by our Lord, and by the apostles. When βασιλεια refers to *time*, and is thus connected with the verbs ευαγγελιζω, κηρυττω, or the noun ευαγγελιον, it ought invariably to be rendered *reign*; and when it applies to place, it ought to be rendered *kingdom*.

In some places neither of the English words can be strictly considered as a proper rendering of βασιλεια. In the parables, it means, method of governing, and sometimes royalty, or royal authority, (Matt. xviii. 23. Luke xix. 12. 15.) —From Campbell's Dissertations.

#### ON THE EXTENT OF TERRITORY POSSESSED BY SOLOMON.

THE usual interpretation of Psalm lxxii. 8. is, that Solo-

mon's power was to extend from the Euphrates to the Mediterranean, and from the river of Egypt to the extremity of Syria. But we are told,—1 Chron. ix. 26. "He reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt." Now if by the expression, *Unto the land of the Philistines*, we are to understand that this land was exempted from his dominion, (and I know not what else we can understand by it) then he did not reign from sea to sea, nor did he possess all the land which lay within the visible horizon of Abraham's station, between Bethel and Hai; (Gen. xiii. 14, 15.) if so, *the divine promise* in the last passage referred to, *has never been fulfilled*, and we must look for its accomplishment in a future possession of the land of Syria by the descendants of the "Friend of God," who shall possess it *for ever*, that is, shall be in possession of it at the period when heaven and earth shall pass away.

*A Friend to the literal interpretation of Scripture.*

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EXTRACT FROM

A LETTER OF A CORRESPONDENT IN IRELAND.

THERE is, or was in the year 1812, a Jew resident at Gibraltar, called the king of the Jews, but whose real name

I forget: this man I understood to hold this title by virtue of an election, and that the Jews resident on the neighbouring Barbary coast, and at the Rock, always had a person bearing that title, to whom they pay much respect, and who possesses some small authority over them. The man of whom I speak used frequently to dine at the Governor's table, and mix familiarly with Christians.

If Mr. Pownell the store-keeper be still alive, and at Gibraltar, I know that he was acquainted with the Jew I mention, and could inform an enquirer of his real name.

The condition of the Jews in the Barbary states is truly melancholy, and I should imagine, they would gladly hail any attempt that should hold out a reasonable prospect of improving it. In the year 1812, there was a Portuguese resident at Tangiers, who had been then twenty-three years in Barbary, and a good deal in the Interior, and who, I understood, possessed very extensive information respecting the affairs of that country; his name is Don Pedro Castanhardo.

I write in great haste. An expression in the Expositor for June 1819, observing that the state of the Jews in Africa is very different from their state in Europe, suggested to me that probably these hints might be of use.

June 28, 1819.

OBSERVATIONS ON THE REMARKS  
OF G. H. RESPECTING NUMB.  
XXI. 14, 15.

THE 14th and 15th verses of Numb. xxi. commented on by your correspondent G. H. in the Expositor for August, are undoubtedly capable of a more accurate translation than is given of them in the English version.

A translation of the words, "Veheb in Suphah," appears essential to a full interpretation of the passage. "What he did in the Red Sea," is clearly a wrong translation, for the word **הב**, never occurs as a verb in Hebrew, except in the Imperative; and **סופה** does not signify the Red Sea.

Where the Red Sea is intended, the regular term for it is used, as in the 4th verse, **ים סוף**

The verb **יאמר**, in the beginning of the verse, may, though in the *Future Niphal*, (it shall be said) be with as much propriety, translated in the sense of an Imperative, as numberless verbs in the *Future* so rendered in our version.—The verb **הב** (from the root **יהב**, a gift or consignment) is *regularly* in the Imperative, and signifies to *record*, and **סופה**, signifies a whirlwind or tempest.

My idea of the import of the passage is consonant to that of your correspondent.—The running stream is commissioned to celebrate the praises of Jehovah; so likewise is the resistless whirlwind.

The correct translation then appears to be, "Wherefore let it be said in the book of the wars of Jehovah, and record (it) in the whirlwind, and the brooks of Arnon, and the stream of the brooks that goeth down to the dwelling of Ar, and lieth on the border of Moab."

M. D.

August 11, 1821.

ADDRESS TO THE JEWS.

*Ye will not come to me that ye might have life.*—John v. 40.

BRETHREN of the house of Israel, again we address you from the sacred words of the New Testament—again we call upon you to examine *our* Scriptures, to compare them with your *own* sacred volume, and either to *prove* them *false*, or *receive* them as *true*. Remember, *if they be true*, they are most awfully *true*, since whatever involves an *eternal consequence*, must be of *infinite* moment to an *immortal creature*. The words chosen for the subject of the following Essay, which were originally addressed to your forefathers, when they were about to crucify the Lord of Glory, include in them many particulars of infinite import, which must be each separately considered:

First, The *depravity* of the human will, manifested *most conspicuously* in the act of rejecting Christ, "*Ye will not come to me,*" &c.

Secondly, Who Christ is.

Thirdly, What those *gain* who *come to Christ*, and what they *lose* who *reject him*—namely, *life*.

We intend at the present time to treat only of the first of these divisions, *The depravity of the human will*. Where an *effect* is evident, it is natural for reasonable beings to look for a *cause*—if the *effect* be very *extraordinary*, we legitimately conclude the *cause* must be the same, as we very well know that there is always an exact proportion between the one and the other. Now we would ask you, supposing some mighty monarch were to offer freely to bestow upon you a prosperous and wealthy kingdom, abounding with every thing calculated to make life delightful to the possessor—would you *reject* the offer? would *any one* reject it? would not you judge, if you were to see any one do so, that either he had lost his senses, or, that he had greater expectations elsewhere? Again, Suppose a criminal condemned to death, in prison “fast bound in misery and iron”—should the king’s son come to bring him *pardon*, to offer him *life*, would he *reject* it? assuredly not—and why? because the human will is sufficiently alive to the value of temporal blessings, the things of this life are greedily desired by every natural man, to reject these things would imply a state of absolute insensibility to the things of this world—does not then the re-

jection of *eternal life*, imply the same insensibility with respect to another world? *undoubtedly it does*. Oh the brutish stupidity of the unconverted mind, which greedily catches at every straw to procure the least *temporal* enjoyment, and yet at the same time rejects the proffered boon of *eternal life*. Well may we wonder, in the midst of a dying world, to hear the Lord of glory, addressing those whom he came to save, in these words, “Ye will not come to me, that ye might have life.” *I am willing* to save you, you are dying creatures; I offer you *life*, but ye *will* not come to me for it—and why will ye not? because, as was said before, of the entire corruption of the human heart. Through the fall of Adam, our will became enslaved by sin and prone only to evil—enmity towards God usurped the place of *love*—which immediately manifested itself in the murder of Abel by Cain—Cain proved that he hated God, inasmuch as he hated his brother; for “he that loveth *God* will *love* his brother also.” In consequence of original sin, man never naturally seeks God, and therefore when *Christ offers life*, rather than come to *him* for it, the natural man will refuse the gracious offer—it is this rejection of Christ, which shews most clearly the entire depravity of the human will: God is the chief and only good; if then man had any goodness remaining in him, he would seek God,

and love him, and adore him, he would accept and love the *gift* of life, but much more would he love the all-gracious *giver*; he would say, "*Life*, indeed, is *infinitely* valuable, but much more to be valued and loved is *He* who bestows it, without whom the *gift* itself would be rather a *curse* than a *blessing*." This *would* be the language of every man if his heart were not absolutely corrupt; this *is* the language of every one whose heart is renewed by divine power. We have been obliged to assume, without proving, several points in this Essay, to wit, The corruption of man by the fall of Adam, and the divinity of Christ: we shall endeavour to prove these in the succeeding Essays; but our present purpose is only to convince you of the natural corruption of the heart, of your state of enmity with God, in order to lead you with humbled minds to the throne of grace, that you may there implore God to give you a "new heart and a new Spirit, that so you may be led to receive the truth in the love of it;" that you may acknowledge and worship *him* who emphatically styles himself, *The truth*; that so these words of Jeremiah the prophet may be fulfilled in you, "Behold, the days come, saith the Lord, that I will make a *new covenant* with the house of Israel, and with the house of Judah; this shall be the covenant that I will make with the house of Israel; after those days, saith

the Lord, I will put *my law* in their *inward parts*, and *write* it in their *hearts*: and will be *their God*, and *they shall be my people*. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and will remember their sin no more," Jeremiah xxxi. 31, &c. As this portion of Scripture does not form the subject of the present Essay, we will make only a passing remark upon it, namely, that the promise of a *new covenant*, evidently implies the abolition of the old; therefore, if you give credence to the sacred books of the Old Testament, you ought to expect your law to give place to some other dispensation: "For in that he saith a *new covenant*, he hath made the *first old*; now that which decayeth and waxeth old is ready to vanish away."

Once more, brethren, we beseech you, remember your own natural will can incline you only to evil—implore God to give you a *new will*, a *will* to receive your Messiah, your God, who came to save you; but you rejected him, who is still willing to bestow salvation upon you, if you are willing to accept his free offer; yea, more than this, who will make *you willing*. if you call upon him to do so. Our blessed Lord himself declares both your *absolute inability* by your

own natural will to come to him; and his willingness to accept you, when you are by the divine power inclined to come to him; hear his own words, "No man can come to me except the Father who hath sent me, draw him;" and, "him that cometh to me, I will in no wise cast out." You may with careless indifference, reject your Messiah, while in his members he still remains a "man of sorrows, and acquainted with grief:" but when he shall come again in glory, surrounded by his myriad host of angels and glorified saints, to take vengeance on his enemies, whither, O whither, will you flee? You have rejected *your God*, in his character of *Saviour*: what then can you expect, but that he will reject *you*, when he shall come again in his character of *Judge*? What can you expect, but to hear this terrible voice of most just judgment, "Depart from me, ye cursed." Oh then, receive him while you may; he is still the same all-gracious Saviour; and remember, (if our books be true, as indeed they are) there is none beside; "for there is no other name under heaven, given among men, whereby we must be saved:" take heed, lest when he comes again, you should see him only to be condemned. Perhaps you will say to us, "Are you sure that your Gospel is true?" This question we will answer by proposing another, "Are you sure that it is false?" If it be false, we lose

nothing by believing it: but, if it be true, you lose every thing by rejecting it.

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#### LETTER TO THE EDITORS.

Gentlemen,

I AM one of those who have wished well to your Christian efforts from the beginning. And yet I have been at times much discouraged by the prejudice and lukewarmness of some Christians, and by the unbelief, hardness of heart, and hypocrisy of some Jews, and the instability of others. The former is removing fast by the attention of Christians being called to a scriptural view of the subject, and by the irresistible evidence drawn from prophecies, promises, precepts, and examples. The latter, in many blessed instances, is also removed by the circulation of the New Testament among the Jews, and the opportunities afforded them of conversing freely with Christians on the points of difference between them and us, and especially on the one great question of the Messiahship of our Lord. The Holy Spirit undoubtedly is blessing these means.

That my own family may never be discouraged by Jews or Christians, but may learn to pray, and, if it please God, labour in faith for the conversion of his ancient people, I require them to bring me every Sunday morning one text each, on any subject connected with the past, present, or future state of that most interesting

race. When they have chosen the passages, I sometimes arrange them, and have often been much delighted with a comprehensive view of the subject in six or seven verses. It is among the innumerable excellencies of that wonderful book, that it oftentimes, in a few sentences, will teach the faith, and hope, and duty of a Christian, and open a bright prospect of righteousness, and wisdom, and peace, to our guilty, ignorant, and miserable world. I have selected the first that meets my eye in our memorandum book. If you think the hint may be taken by others, and become useful to them and to your cause, you may insert the following passages, which were brought to me on the above plan.

(1.) Lam. i. 8. (5.) Psalm xlvii. 4. (3.) Jerem. xxxvi. 7. (6.) Zech. xii. 9. (4.) Deut. xxx. 4. (2.) Lam. i. 6. Afterwards arranged thus,

1. Jerusalem hath grievously sinned; therefore she is removed.

2. And from the daughter of Zion all her beauty is departed.

3. It may be they will present their supplication before the Lord, and will return every one from his evil way.

4. If any of thine be driven out unto the outmost parts of heaven, from hence will the Lord thy God gather thee, and from thence will he fetch thee.

5. He shall choose our inheritance for us, the excellency of Jacob whom he loved.

6. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

I am, Your's,  
P. C.

#### VISIT TO A JEWISH SYNAGOGUE IN INDIA.

Extracted from a work lately published,  
entitled, *Sketches of India*.

"FROM this Chapel (Armenian) scene, I was led by my conductor, the very same morning, to one greatly and most affectingly contrasted with it.

"I followed him down a narrow back street, through a dark and dirty entrance, and up a stair-case, the lower half of worn brick, that above, of broken ladder, like wooden steps, into an antichamber, filled with slippers; from whence after rapping at a half closed door, we were admitted into a dismal looking room, where such daylight as found its way was broken and obscured by the dull and feeble light of several mean lamps of oil.

"Round this chamber, sat about fifty venerable-looking figures, in large robes of white, with turbans, out of the centre of whose muslin folds, the short top of a crimson cap was just visible.

"One of them stood up at a raised reading-table near the entrance, and opposite him, was fixed against the wall, a sort of plain wooden press, like a half book case.

"Of those seated round the room, some were aged, with

long silver beards, some middle aged, with beards black or red, and curling or bushy; their complexions differed from olive even to fresh, and they were in general, very handsome. Although their dress and style of sitting, save that they used a broad raised bench, was Asiatic, still they appeared totally unlike, not only the Mahometans of India, but also those from Asia Minor, who visit our Indian ports. At the sounding of a small bell, he at the table began reading to them from an ancient manuscript volume, and the eye of every one was immediately rivetted on small written or printed books, with which each, even a boy among them, was provided.

Here, without a temple, and without altar, giving mournful evidence of the truths of those very prophecies, the divine interpreter of which their fathers rejected, and the past accomplishment of which they still deny, here was a stray flock of the house of the lost sheep of Israel. Unhappy race! Cursed be the man who, believing your origin and history, should, in a bigot's zeal, look on you with that insulting pity which partakes of scorn. Ye were, ye are, our elder brethren. We know, that arm which scattered you with fury, will gather you with great mercy.

Is this mean chamber, your temple? Do these dull lamps supply the mystic branches of your golden candlestick? Your tabernacle and ark of the covenant, is it thus poorly you possess them? The altar of

incense, the mercy seat, are they gone? And do ye, whose forefathers went up in open state, through the gate Beautiful, into that temple so familiar to you by description, so clear in cherished recollections of it,—do ye steal through yon dark entrance to your degraded worship? Dry up your tears; still press the law and the prophets to your bosoms. Seventy years before the destruction of your second temple, the foundation-stone of your third was laid; was laid in the sepulchre of a crucified Saviour: he too is the key-stone of its loftiest arch, where he sitteth on high a King of glory, triumphant over sin and death; a prince of peace, making intercession for you, a God of mercy, waiting to be gracious.

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#### LITERARY NOTICES.

##### *In the Press.*

MRS. SCHIMMELPENNINCK, Author of a *Tour to Alet*; Narrative of the Demolition of Port Royal, &c. has in the Press, a work, entitled, “*Biblical Fragments.*”

The object of Mrs. S. is to encourage among her own sex, a taste for Scriptural reading, and for bestowing a portion of that time, and that exercise and culture of the mind, on the infallible word of God, which, in this age of increased intellectual female cultivation is so often lavished upon vain accomplishments. It will be comprised in one small volume octavo.

**THE TRIUMPH;** being a Developement of the Mysteries of Daniel and St. John, and of the Prophecies respecting the Renovated Kingdom of Israel; or, An Inquiry concerning the termination of the Prophetical periods, relative to the Papal Apostacy and the Mohammedan Abomination; in

which the Scriptural lines of time of the 210, 391, 1260, 1290, 1335, 2300, and 2520 years are fully investigated, and clearly proved to terminate in the years 1844, 1873, and 1917, and in the transcendant "Glory of Israel." By J. A. Brown. In one vol. 8vo.

### PROCEEDINGS OF THE LONDON SOCIETY.

#### ANNIVERSARY OF THE NORWICH AUXILIARY SOCIETY.

**THE** Anniversary of the Norwich Auxiliary, was held in the Town Hall, on Friday the 5th of October. The Lord Bishop, who is patron, could not attend, his strength not being equal to the fatigue of Public Meetings.

T. F. Buxton, Esq. M. P. was so kind as to take the Chair. An interesting Report having been read, the Rev. Mr. Girdlestone, one of the Secretaries, after a most argumentative and powerful speech, moved that it be printed under the direction of the Committee. On seconding the resolution, the Rev. D. Ruell, Secretary of the Parent Society, gave an extended view of its present state, operations, success, and prospects at home and abroad. The Meeting was attended by upwards of twenty Clergymen. Resolutions were also severally moved and seconded by the Rev. and Venerable Archdeacon Bathurst, Rev. Messrs. Marsh, Jowett, Bickersteth, Alexander, and the Hon. B. Noel.

Sermons were preached and Collections made by the Rev. W. Marsh, on the same and the following evening, at St. Gregory's and St. Michael at Plea. Sermons were also preached and Collections made on the Sunday following at Cromer and at St. Lawrence, Norwich, by the Rev. William Marsh; and by the Rev. D. Ruell at St. Lawrence and St. George's, Colegate. Rev. D. Ruell also preached in the Afternoon, without a Collection, at Earlham. The Rev. Mr. Day, one of the Secretaries of the Auxiliary, pleaded on the same day for the same cause, at a Church in the neighbourhood. The Annual Meeting was numerous and respectably attended, and the Churches quite filled at the Sermons. Indeed, a growing and increasing interest in favour of God's ancient people, appears to have been excited in this venerable city. May she realize in her experience, the fulfilment of the promise, "they that love thee shall prosper."

The following Address has been published by the Corresponding Committee at Madras.

AN ADDRESS  
TO THE  
INHABITANTS OF MADRAS  
AND ITS DEPENDENCIES,  
*In behalf of the Jews.*

From a Committee formed at this Presidency, on Friday, February 23, 1821, in connection with the London Society for promoting Christianity among the Jews.

OF all the people in the world, the Jews, whether they are contemplated in an historical, a political, or religious light, are the most interesting; and to Christians, the most deserving of affectionate care and attention. Their history exhibits a melancholy picture of suffering and persecution; so that while, on the one hand, we are obliged to condemn them for their obstinacy and transgressions, and bow to the justice of the divine chastisements, we cannot withhold from them on the other, that sympathy and commiseration, which their many and reiterated calamities seem to demand.

The preservation of the Jews as a distinct people, for more than 3000 years, while so many nations during this period have been either absorbed in others, or have disappeared from the earth, is a standing miracle that forcibly directs the attention to that Almighty Being, who rules in the kingdoms of the world.

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That some heavenly purpose is to be answered by this peculiar separation and preservation, reason itself would suggest; but, happily, this is distinctly revealed to us in the sacred records of this ancient people: records acknowledged to be the word of inspiration, both by Jew and Christian. The latter, however, possesses yet stronger proofs of this heavenly purpose, from the inspired writings of the New Testament. St. Paul assures us, that the Jews, "the natural branches of the olive tree, though now broken off by unbelief, will be grafted in again," and participate with the Gentiles in the blessings resulting from faith in Jesus, the Messiah.

Persuaded of this truth, on the ground of divine revelation, and commiserating a people who during so many ages had been exiles from the land of their fathers, a Society was established in London in the year 1808, for promoting Christianity among the Jews. Lectures were accordingly given, in order to convince them that Jesus of Nazareth, whom their fathers had crucified, was the true Messiah, and Schools were opened, in which the children of Jewish parents were instructed in the principles of Christianity. Tracts were also printed, containing evidences of the divine origin of the Gospel.

This Society was at first composed of Christians of va-

rious denominations. At length, however, the pecuniary affairs of the Society became embarrassed, and other inconveniences being foreseen, "it was agreed in the year 1815, that the affairs of the Society should be entrusted to a Committee of members of the Established Church of England, and that it should be, from that time forward, a Society regularly conducted on the principles of that Church."

The Right Reverend the Lords Bishops of St. David's and Gloucester, are the Patrons of this Society. Its object has met with general approbation and support; and that the most beneficial results have been derived from it, may be seen in a periodical work published in London, called, "The Jewish Expositor, and Friend of Israel." After this brief statement of the nature and objects of the London Society for promoting Christianity among the Jews, it is presumed that the formation of a corresponding Society at Madras, to be conducted on the same principles as the Parent Society in London, will meet with the approbation and support of the Public, for the following reasons:—

1st. Because, from the able researches of Dr. Buchanan, and the letters addressed by T. Jarrett, Esq. to the Secretary of the London Society for promoting Christianity among the Jews, it appears, that there are great numbers of this an-

cient people in the province of Cochin, subject to the government of Fort St. George, who possess synagogues, read the Law as it was delivered unto Moses, and observe all the peculiar rites of this venerable, but scattered race.

2d. Because much good may be effected among them, as they are represented to be most wretched, both in temporal and spiritual matters, by establishing Schools and other benevolent and religious institutions, under judicious Missionaries and preceptors.

3d. Because we conceive it to be our imperative duty as Christians, to lead the Jew, who has been too much neglected, to the contemplation of the evidences of the Gospel, by the gentle means which that Gospel suggests, to treat him as an erring, not as a despised brother in the cause of everlasting truth, and, if possible, to convince him that the Messiah, whom he so anxiously expects, was the very Jesus, whom his fathers crucified.

4th. That a further investigation of the history and literature of the Jews in the East is a desideratum in the republic of letters, to pursue which the Committee will pay every attention.

The design of investigating the history and literature of the Jews was submitted to the Marquis of Wellesley, before he left India. His Lordship judging it of importance, and auguring something interesting

to letters from the investigation of Jewish antiquities, was pleased to give orders that public aid should be afforded to Dr. Buchanan in the prosecution of his inquiries among the Jews at Cochin; and the following interesting observations are extracted from the doctor's researches.

*Cochin, Feb. 4th 1807.*

"I have been now in Cochin, or its vicinity, for upwards of two months, and have got well acquainted with the Jews. They do not live in the city of Cochin, but in a town about a mile distant from it, called Mattachery and Jews' Town. It is almost wholly inhabited by the Jews, who have two respectable synagogues. Among them are some very intelligent men, who are not ignorant of the history of nations. There are also Jews here from remote parts of Asia, so that this is the fountain of intelligence, concerning that people in the East, there being constant communication by ships with the Red Sea, the Persian Gulph, and the mouths of the Indus. The resident Jews are divided into two classes, called the Jerusalem, or White Jews, and the Ancient, or Black Jews. The White Jews reside at this place. The Black Jews have also a synagogue here, but the great body of that tribe inhabit towns in the interior of the province. I have now seen most of both classes."

There is, however, a more ancient account of the Jews of

Cochin, than this of Dr. Buchanan. Dr. Kennicott, the learned Hebraist, quotes from Wolfius, "a certain Jew, named Moses Pereyra, affirmed he had found MS. copies of the Hebrew text in Malabar. For that the Jews having escaped from Titus, betook themselves through Persia to the Malabar coast, and arrived there safe, in number about eighty persons." As a proof that Dr. Kennicott is here right in this quotation from Wolfius, the Jews at Cochin at this moment possess a plate of brass, on which are inscribed their charter, and freedom of residence, which correspond with all the particulars stated by the learned Wolfius.

Such being the history of the Jews in India, and as their population in Persia, China, India, and Tartary, is calculated to exceed 300,000, the "Madras Corresponding Committee of the London Society for promoting Christianity among the Jews," solicit the benevolence of the Public to further the great objects it has in view, and hope that in such a cause co-operation and aid will not be withheld, which have been so laudably displayed by this Presidency in the formation and encouragement of so many other religious institutions.

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The Committee have only to add a short statement of what has been done, and what it is in their contemplation to attempt, if adequately supported.

*A Statement of the Population of the Jews at Cochin and its vicinity.*

At Cochin.—White Jews; 82 Men, 84 Women, 22 Boys, 35 Girls; Total, 223.—Black Jews; 204 Men, 249 Women, 133 Boys, 134 Girls; Total, 720.

At Autelingamal, across the Cochin river.—Black Jews; 152 Men, 134 Women, Total, 286.

At Chenottah, belonging to the Cochin Rajah.—Black Jews; 72 Men, 90 Women, 41 Boys, 31 Girls; Total, 234.

At Malla, in Travancore.—Black Jews; 8 Men, 9 Women, 2 Boys, 3 Girls; Total, 22.

At Paroor, in Travancore.—Black Jews; 15 Men, 13 Women, 6 Boys, 10 Girls; Total, 44.

Their numbers at Tritoor and Moodat are not yet ascertained.

This statement exhibits the number of 204 Boys and 213 Girls, nearly all without the means of instruction, of whom at Cochin alone are 155 Boys and 169 Girls. The Hebrew School, which had existed many years, at length became extinct from the parents of the children not having the means of affording support to the School-master, “Meer Sadi.” Some exertions have been made by the Church Missionary Society towards its re-establishment, and about 30 youths are now under the tuition of an Hebrew School-master. But the want of a more extended system of in-

struction is obvious, and it is the intention of the Committee, therefore, to establish other Schools, without loss of time, under such regulations as may be calculated to insure success, and to teach therein the language of the country (the Malayaleem) as well as the Hebrew and English languages. In respect to religious knowledge, it appears to the Committee a point of the greatest moment to instruct them, in the first instance, in their own Bible, (the Old Testament) and it seems indeed absolutely necessary, preparatory to their understanding the sublime truths more obviously brought to light in the new. But in this, the Committee must be guided by the desire of the parents of the children sent for instruction, since failures are often caused by an excess of zeal, against which it will be their duty to guard. By thus gradually giving them a knowledge of the Lord their God, and endeavouring to bring them forth from darkness into light, the Committee feel assured that they shall obtain the support of every enlightened and benevolent mind, in this most interesting labour of love.

Amongst those Jews, who are esteemed learned at Cochin, no doubt some may be obtained who are willing to undertake the office of Hebrew Schoolmaster. A Superintendent, and eventually a Missionary, is found in Mr. M. Sargon, whose conversion to Christianity, and baptism by

the late Rev. W. Keating, at St. Mary's Church, Fort St. George, on the 2d of January 1818, is recorded in the Jewish Expositors for August 1819, and June 1820.

The London Society have already accepted of the offer of his services as a Missionary to his benighted brethren at Cochin, when he shall be considered qualified to enter upon this important work. Upon this the Committee build with pleasing expectations. The sending of a person to them, who has been born and bred amongst them, and who is convinced himself of the divine truth, that the hope of Israel is already come, seems to be the most likely method, under the blessing of God, of engaging their attention. This expectation the Committee are the more willing to cherish, from Mr. Sargon's having lately paid a visit to Cochin, (an account of which will be published) when he had the delightful satisfaction of finding them fully disposed to listen to his report, and to receive books from him. Many of these were the London Society's publications; others were printed at Madras; and all were distributed at their earnest solicitations. In fact, he appears well calculated, as far as the Committee have had the opportunity of judging, ultimately to fulfil the objects of such a mission; the fruits of this, however, can only be brought forth by heavenly influence.

*He states, that many Black, as well as White Jews, expressed to him their willingness to send their children, who are now in the grossest state of ignorance, to receive instruction.*

Some time ago, St. Matthew's Gospel in Hebrew, was reprinted at Madras, and to this was prefixed one of the Society's publications, namely, an Affectionate Address to the Jews. The London Society likewise sent, for distribution, 100 Hebrew New Testaments, 21 copies of the Prophets, and several tracts in Hebrew; and the excellent Hebrew Catechism of Emmanuel Tremellius has since been reprinted at Madras. The whole of these volumes have been distributed as occasion offered, at Cochin and elsewhere; and, amongst others, to several Jews, who have occasionally visited this Presidency. The Committee of the London Society, in their letters addressed to their agent at Madras, have expressed a great readiness to furnish every assistance, that Providence has placed at their disposal; appreciating very highly the communications that had been previously made, and earnestly inviting a continuance of correspondence and co-operation. This circumstance, together with the field of usefulness, which at once presents itself at Cochin, has led the Committee to unite with the Society's Agent, hoping thereby to render any plans, which may be adopted, more extensive and

permanent, than could be expected from the exertions of an individual.

The more immediate object of the Committee is to form Schools at Cochin for the instruction of the Jewish children at that place, and in its vicinity. Their researches into the literature of the Jews, and their endeavours to discover in the Mahratta territories, the Jews that were carried into captivity by the native powers, after the destruction of Cranganore, (which is stated by Dr. Buchanan to be compared in miniature to that of Jerusalem) must form a subsequent part of their labours. The dissemination of the Holy Scriptures and Tracts amongst the learned Jews in Asia, will be immediately commenced. For this there is a wide field beginning at Aboushire, Bussorah, and Bagdad, the keys to all the towns of the Persian and Turkish empires, where great numbers of Jews reside. The next places of interest are Sadaï and Muscat, on the eastern coast of Arabia Felix, at Saher, Nahaman, and Adan, on its southern coast—at Mocha and Sana in Arabia Felix.—At this last there is a college; and a Jew, named Jehuda Gimmel, who recently received from Mr. Sargon, when at Cochin, copies of the Prophets, St. Matthew's Gospel, the Address, St. Paul's Epistle to the Hebrews, and the tract No. 29, sent them to his brother at Sanah, to which town as well as to the other sea ports above

mentioned, frequent opportunities of transmission occur.

At all the above places, White Jews reside and have synagogues. The copies of the Pentateuch written on skins are usually obtained at Cochin, from Bussorah and Sanah; and the Cochin Jews transmit the objects of their vows to Jerusalem.

At Calcutta there are about forty Jewish families, and several at Surat and Bombay. At this latter place two descriptions of them are observed. The one, White Jews, having a synagogue within the walls of Bombay; the other, a different denomination, who dwell in the suburbs, and who have a synagogue, as observed by Dr. Buchanan, without a Sopher Tora, or Pentateuch.

But a body of Jews, termed Beni-Israel, who are well known to form a part of our Indian army, were seen several years ago by Mr. Sargon at Cochin, in the 8th Regiment of Bombay Native Infantry. They are, from several circumstances, concluded to be a portion of the long lost ten tribes. This point will form a subject of most interesting enquiry for the Committee. They only associated, while at Cochin, with the White Jews; and had their children circumcised by them; but held no intercourse with the Black Jews. They used, as a prayer, one of the commandments taught by Moses to the Israelites, in Deuter. vi. 4.—“Hear, O Israel; the Lord

our God is one Lord." They used to attend regularly every Sabbath at the White Jews' synagogue, repeating this ejaculation, which was the only one they appeared to use. It may be observed, that those termed Black Jews at Cochin, are considered as not descending from the parent stock. They are supposed to have arrived on the Malabar coast many ages before the White Jews; and are distinguished by them as the Ereb Rab, or mixed multitude, (Exod. xii. 38.) and must be considered as such, or else of those described, (Ezra ii. 59. "Who could not show their fathers' house, and their seed, whether they were of Israel," and in Nehem. vii. 61. having amongst them, neither Nasi (President or Ruler) Cohen (Priest) or Levi (Levite). They differ, however, from the Beni-Israel, who, as already observed, held no intercourse with them, but are said to have come originally, as well as the White Jews, from the Holy Land, which they quitted after the destruction of Jerusalem.

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EXTRACT OF A LETTER FROM  
THE REV. DRS. PATERSON AND  
HENDERSON.

The following communication has been published in the last Monthly Extracts of the Correspondence of the British and Foreign Bible Society.

*Kamenetz Podolsk, June 14, 1821.*

THE next Society we visited was that of Volhynia, which we found in the most prosperous

state, and, although but recently formed, it has already effected more than many of our older Societies. We came indeed, rather to witness its triumphs, than assist it by suggesting new measures for its adoption. This success, is, under God, to be ascribed to the exertions of the Russian bishop Stephen, and his Archimandrites, whose zeal and activity in this good cause are above all praise. The opposition manifested by many of the landholders, who are members of the Romish church, has not been inconsiderable; yet such is the amiable character of these good men, that numbers of the Poles have been gained over to the Society, and are waiting with impatience for the completion of the Polish Bible at present printing in Moscow; one thousand copies of which will be required by this Society as soon as it leaves the press. Due measures have been adopted by the bishop for supplying the clergy with the Bible; and no student, who requests from the rector a certificate of his proficiency in theological and other knowledge, can obtain it without previously being in possession of a copy of the Scriptures. *Three Associations have already been formed in connexion with this Auxiliary, one of which is in the town of Berditchef, which is inhabited by upwards of 16,000 Jews, several of whom have aided its funds by their subscriptions, and not only purchased copies*

*of the Old, but seem anxious also to obtain the New Testament.* In the course of our progress through this government, we were furnished with the most convincing proofs of the eagerness of that people to receive and read the testimony of the Messiah. Having anticipated frequent opportunities of intercourse with them during our journey in these parts, we had previously ordered regular supplies of the Hebrew New Testament to be sent from Petersburg to meet us at the more important stations. In the town of Jitomir, in particular, our lodgings were almost besieged by Jews, who form by far the most numerous part of the population; to whom we gave copies after ascertaining their ability to read and understand the Hebrew, and the probability of their making a proper use of the sacred gift.

Having learnt that there was a settlement of Karaim Jews in the town of Lutsk, Dr. Henderson visited that place from Ostrog, in order to ascertain what facilities might exist for the distribution of the Scriptures among them. In their appearance, their manners, and mode of worship, these people form a striking contrast to the other Jews.—Unshackled by the trammels of the Talmud, their minds are not circumscribed by the puerile sophistries of the rabbies, but are more open to conviction, and better able to judge of the truth of what is proposed for their belief. We had en-

tertained the hope that some of the Hebrew New Testaments might be advantageously disposed of among them; but, to our no small joy and surprise, found that they were already in possession of that book, and seemed to be perusing it without prejudice. The Rabbi himself produced a copy from his library, in the course of our conversation relative to the fulfilment of ancient prophecy, and spoke of its contents in high terms of respect, before a large company who had collected at his house in order to listen to our communications. That the Messiah is already come, they are not convinced, but their minds seem to be interested in no ordinary degree by the subject: and were proper measures adopted for directing their attention to the true meaning of their own Scriptures, the paramount authority of which forms one of the most distinguishing parts of their creed, it cannot be doubted but many of them, at least, would be brought to “the knowledge of Jesus Christ, and him crucified.” It deserves to be recorded to the honour of the Karaim at Lutsk, that for the space of two hundred years no instance of law-suit or prosecution against them is to be found in the public documents of the place. They still retain the use of the Tartar language, both in their daily intercourse, and in the synagogue, for the purpose of explaining the Hebrew text of the law.

LETTER FROM A CONVERTED JEW  
ABROAD, TO ONE OF THE SE-  
CRETARIES OF THE SOCIETY.*D—, Sept. 24, 1821.*

Rev. Sir,

I SHOULD not have taken the liberty, unknown to you as I am, to address a letter to you, had not one of your missionaries, Mr. McCanl, who by your Society has been sent among the Jews in Poland, encouraged me to it. This missionary lodged in Frankfort during a month with me; and when, before that period had expired, I had received the call as a Missionary among the Jews in this place, he charged me to communicate to you whatever might occur of a remarkable nature within the sphere of my missionary work. But before I proceed to relate facts relative to my present situation, I think it right to make you acquainted with my person, that you may know in what way I have been appointed a missionary in this place. I have formerly been a teacher among the Jews for several years. The objects of my instruction were chiefly the Hebrew language and the Bible. That in the course of my Biblical instructions, I sometimes met with passages which excited doubts in my mind with regard to the opinion of the Jews, that the Messiah had not yet appeared, you will easily conceive. The more I examined those passages referring to the Messiah, the stronger became my doubts of a future coming of

the Messiah. During that period of examination, living between doubt and hope, between error and truth, I found myself in a most painful state. I therefore turned to the Lord in fervent prayer, that he would have mercy upon me, and lead me into the path of truth; and the Lord was merciful to me, a poor sinner, and put it into my mind to read the New Testament of the Christians, although they believe in a crucified Messiah, who has appeared long time ago. I went to a clergyman of the place of my residence, and requested a copy of the New Testament. He asked me how it happened, that I, a Jew, wished to read the New Testament? I related to him the unhappy state of my mind, and my doubts as to a future appearing of a Messiah, such as the Jews expected him. The clergyman was surprised at my open confession, and said, I was the first Jew he had met with who was so anxious to find truth, and added, that he would give me a copy of the New Testament as a donation; I should but read it with attention, and compare it with the Old Testament, then he was sure that all my doubts would disappear. I was not a little surprized at these words, and gave myself to read the New Testament with all diligence. And blessed be the Lord to all eternity, who in mercy led me into the way of truth and salvation! The light of truth arose in my soul

through the Gospel of Christ. For after having read the New Testament, the liid of Isaiah was to me no dark mystery, and I understood the prophet Daniel when he said that the Messiah would be cut off. I also was enabled to explain the words of Zechariah, "They shall look upon me whom they have pierced." O may the veil be soon removed from the eyes of all my former church-members, that they also may know him!

Having now discovered such treasures of truth in the Gospel, I was happier than the wealthiest prince on earth. But now I would have deemed it a crime to delay professing before the world, the Messiah I had found. I therefore resigned the situation I had held as private teacher in a family. My patrons asked the reason, and I said, Because I had found in the prophets that great truth, that Jesus of Nazareth is the true Messiah, and that I now was ready to profess him publicly as such by baptism. You will easily imagine that after such an open confession I was greatly persecuted by the blind Jews; and I could scarcely get sufficient money to pay my journey to Frankfort. But I was assisted by the clergymen of the place. Unconcerned as to the means of supporting myself for the future, and trusting in the word of that Saviour whom now I know, "Seek ye first the kingdom of God and his righteousness," &c. I cheerfully went to Frankfort,

where I met with the kindest reception from the worthy missionary Mr. Marc, the excellent Senator Von Meier, and the other members of the Society for promoting Christianity amongst the Jews. After having received instruction during three months, I was publicly baptized on the 18th of May, 1821.

On comparing my present state with my former, having been transferred from doubt to certainty, from error to truth, from unbelief to faith, from curse to blessedness, from the power of Satan to the grace of the Lord, and moreover having been entrusted with the sacred office of a missionary, truly I often must exclaim with Jacob, "I am unworthy of all the mercy and faithfulness thou hast bestowed upon thy servant." While in Frankfort I yet received instruction in the Christian religion, a letter arrived from the court marshall, Mr. Von B——, living in this place, (a gentleman, who for his zeal in promoting Christianity amongst the Jews, far exceeds my encomium) to Mr. Von Meier, president of the Frankfort Society, requesting him to send over to D——, as a missionary, one of their Christian proselytes, and immediately I was chosen by Mr. Von Meier and Mr. Marc, on account of my knowledge of the Hebrew and the Talmud, and afterwards sent hither. Every friend of truth, every genuine Christian, every true professor of the divine word, acknowledges with heartfelt

gratitude, the exertions and generous expences of your venerable Society for promoting Christianity amongst the Jews; nay, many worthy men in Germany, perfectly agree in the opinion of your Society, to invite besides the heathen, also the Jews, to share in the invaluable treasures of the Gospel, and with meekness and love to lead back the lost sheep of the house of Israel to their faithful Shepherd. The object of the Society being so generous, and having for her activity no other moving springs than charity and trust in the Lord, cannot remain without success. I can assure you that wherever the good seed is sown by disseminating New Testaments or tracts, it takes root and affords hope of maturing to fruit. I have been here two months, and I am astonished at the blessing which the Lord in mercy grants to my labour. *Wherever I come, New Testaments and tracts are readily received, both in Hebrew and Jewish-German. Many of the most respectable Jewish families invite me into their houses, to converse with me about religion. In a neighbouring village, I gave to Jews Testaments and tracts; and a Christian assured me afterwards, that now the Jews meet every evening, when one of them reads publicly the Testament or a tract, and all the others listen to it attentively. To a Jew in this place, a Christian read a German tract, and the Jew was so much affected by*

it, that he began to weep, and requested the Christian to tell him more of the Messiah, Jesus. A Jewish family in a neighbouring Prussian place sent a messenger to me, to request my visit: and this family listened a whole day to my explanation of the truth as it is in Christ, having already arrived to a degree of conviction by reading the Bible and some tracts. On my taking leave, the head of the family assured me, that next spring, he, with his whole family, would go over to Christianity. A second young Jew, a clever mathematician, who also has visited me, and is convinced in his heart, will also, within a short time, take Christian instruction. A third Jew has been repeatedly with me; Oh, said he, can you not make that soon I may be by baptism publicly united with Jesus? But as he is very poor, and there is no Society here to defray the necessary expences of his support during the time of his instruction, I could not much against my wishes, recommend him for instruction. I wished I could myself pay these expences. But my salary is so low, that it scarcely will suffice to cover my own necessary expences; having only four guilders (six shillings) weekly, which the court marshall pays of his own, from zeal for promoting Christianity amongst the Jews. But I am perfectly well satisfied and feel infinitely happy, because my labours are blessed

by the Lord. What great blessings have attended the Frankfort Society, is well known to you. *Since the last spring, fifteen Jews from the city and adjacent places, have embraced Christianity.* As the object of your Society extends over the whole continent, I would request you to supply me with Hebrew and Jewish-German New Testaments, and with Hebrew, Jewish-German, and pure German tracts; with the latter especially, for the use of Christians, among whom a more lively interest in the conversion of the Jews, thereby may be excited. I have also heard that your Society is publishing the Old Testament in Jewish-German characters. This is truly a most seasonable work with regard to the German Jews, as very few among them are able to read the Bible in the original language; but almost all can read Jewish-German. I could here distribute many copies, and also sell part of them. A missionary among the Jews ought to understand English; and I make it now my business to study that language, and in my leisure hours I avail myself of an opportunity I have found to learn Arabic and Syriac.

I should feel much obliged to the Society for the grant of the Old and New Testament in both of these languages, as also of the Jewish Expositor, from the first till the last number, that I thereby may receive a clear view of all the transactions of the Society. My

cordial wish and endeavour is, to be prepared by the grace of God for an useful missionary among my brethren according to the flesh, and a fellow labourer with you in that great and blessed cause. I have the honour to recommend myself to the indulgence and intercession of the Society, and to subscribe myself,  
Your's, &c.

C. G. P.

*To Rev. C. S. Hawtrey.*

EXTRACT OF A LETTER FROM  
MR. J. D. MARC.

*Frankfort, Oct. 3, 1821.*

MR. N——, in N——, has found, that in a country in Germany, the Jews are very eager in reading the publications of the London Society, and are encouraged to do so by their own rabbi. This rabbi has long ago been a thoru in the eyes of his colleagues, who even would have gone so far as to interdict him the exercise of his office. But government interfered, and he is beloved by his congregation. Mr. N——, has similar pleasing accounts from the principedom of C———. A gentleman in H———, to whom I had sent a parcel with books, writes to me, that “since that time every day twenty or thirty Jews come to his house, applying for books;” wherefore I have now furnished him with a larger supply. Professor ——— told me, that also in Marburg and its neighbourhood, a strong stir is observed in the minds of

the Jews. Mr. H—, from Stuttgart, related to me, that a Jew in W—, has ordered one thousand copies of the Hebrew Old Testament, with a German translation, to be printed: and Mr. H— has been commissioned by another respectable Jew, to enter into a negociation with Frankfurt Jews, in order to institute a Bible Society. He has done it; but the result is to be expected. Many Jews in A— as I have been told by Mr. B—, read with great attention not only the publications of our Society, but also other Christian books. Many of these Jews say boldly, that the Messiah will appear for the *second* time. Some Jewish teachers have lately again made application to me: but as I can do nothing with regard to their temporal support, I have directed them to trust in the Lord. The ease of one is distressing; he had been awakened by the reading of the Society's books, but when he declared his Christian sentiments, he was dismissed from his office, and the magistrate of the place consented. Destitute of the means of supporting himself and family, a wife and six children, he was not suffered to remain in the place; and from his native country, he has been alienated by many years absence. A baptized Jew, called B—, who has been wandering about from place to place, arrived at last at Basle, where he was kindly received by our friends, who

attempted his reform: and in this they have succeeded by the grace of God in a great measure. He supports himself by copying, and labours also among the Jews. At C—, three Jews have lately been baptized, one of them, Dr. Z. a son of him who once called upon me, and said, He wished that all the Jews might become Christians," as I at that time related to you. Under the patronage of our Society, a young Jew has lately been baptized by the Rev. Mr. L—, at S—, who was so well satisfied with him, that he devoted three hours every day to his instruction. He gave him the name of O—, and this O—, is now an apprentice of a pious shoe maker. And last Sunday a brother of Mr. Joseph Wolf, has been baptized in the Reformed church by the Rev. Mr. K—, who had instructed him. He is a most amiable young man, and his character is expressed in these words, childlike ingenuousness. More Jews, some of whom are men of respectability, have also lately been baptized here, among whom Mr. R—, LL. D. He had formerly visited me, but he had held his baptism secret from me, and has not since called upon me.

A minister near W—, lately introduced a young Jewish boy, fourteen years old, to another minister in that city. This boy declared his decided wish to become a Christian, and this wish appeared so much the more to be wrought

in his mind by the Spirit of God, as he had no reason to be dissatisfied with his parents. He was put as an apprentice into a joiner's shop; a subscription was opened at W—, to defray the expences of his apprenticeship; and our Society has upon request, also subscribed the sum of 25 guilders. The work of the Lord among the Jews appears to me now to glide gently like a rivulet. But when the Lord shall speak the word, it will become a mighty torrent; remember in your prayers, &c.

J. D. MARC.

*To Rev. C. S. Hawtrey.*

EXTRACT OF A LETTER FROM  
MR. M'CAUL.

*Warsaw, Oct. 17, 1821.*

ON the feast of the Jewish New Year, I visited Praag, a ruined fortress, immediately on the other side of the Vistula. Here almost all the inhabitants are Jews, and there dwells the head rabbi. The scene was to me the most striking that I had ever seen; in every direction were to be seen groups of Jews in their white robes, which they always wear on the Day of Atonement, with the Talas, or veil, on their heads. The melancholy expression of their countenances, the venerable, the majestic mein, which the oppression of centuries has not been able to destroy, formed a fine contrast with the ruined condition of the fortress. I wish that all those who are not friends of the Society, could have

witnessed this interesting scene, I have no doubt that it would have made them enthusiasts in our cause. On Tuesday, Oct. 9, I received fifty Hebrew New Testaments from Sir G. Rose, 200 copies of Rev. D. Wilson's Sermon in German, and some thousands of Cards. I lost no time, but immediately set out for Praag, with a New Testament in my pocket for the rabbi. He, however, refused to have any conversation with me, and also refused to accept of the New Testament. Some of his students seemed very eager to see it, but he would not permit them. My bad success with the rabbi, was amply compensated by the pleasure I derived from distributing numbers of Cards to the Jews, on my way back to my lodgings. The first day of the feast of Tabernacles, I called on a young Jew with whom I have formed an acquaintance. He introduced me into a large company of Jews and Jewesses assembled in a Tabernacle. I was greatly astonished at the splendour of the women's dresses, and also at the quantity of silver plate that was displayed on the tables—and from what I have seen here, and in other Jewish houses, it is easy to perceive, that whenever they return to their own land, they will not go empty, but will carry their gold and their silver with them. I was received with the greatest politeness, placed at table next to him who appeared master of the ceremonies, and shortly after

I was seated he began to speak of the Messiah. He said, that he had for a long time thought that Napoleon was the Messiah, but that as he was dead, he could suppose that no longer; but that whoever would restore them to their land, they would acknowledge him as their Messiah and King. This gave me the opportunity that I wished. I immediately showed them what are the offices of the Messiah. How he must have suffered at his first advent. How glorious would be his second advent; spoke to them of the great day of atonement, when they shall look on him whom their fathers had pierced, and told them of the great feast of Tabernacles, when all nations shall go up to worship the Messiah, the Lord of Hosts, in Jerusalem. He heard me with the greatest attention; when I had finished, I said, that if they wished to read something about the Messiah I had some printed cards containing something about him. When I pulled them out of my pocket, all the persons in the Tabernacle came to receive them. Indeed, the only refusal that I have experienced was from the rabbi in Praag. The Jewish nation appears to me to be ready to receive any impression, either good or bad, that may be presented. They appear to feel, that there is a void in their hearts, that can only be filled up by vital religion, and they also seem very sensible of their want of instruction; for this reason, in my

conversations, I always press them very much with their ignorance of their own religion; and to this cause I also attribute the eagerness with which they demand Cards and books. On the Jewish market, lives an old Jewess, who has a shop there. To her I go once or twice every week. So soon as the neighbouring Jews know that I am there, her shop is filled with persons asking for Cards. The women especially, even those who cannot read, say, that they will procure somebody to read for them. I have no doubt that the most extensive good might be done amongst the Jewish women, by the distribution of Solomon's Testament. I have found very many persons inclined to Christianity, but afraid to declare themselves openly. Besides, some persons have applied to me through Jacobi, stating, that they would wish to receive instruction, and to be baptized. These persons are, Jacob L—, a teacher at S—, about seven German miles from here: Isaac S—, his wife, and two children; they live at K—, twenty German miles from hence: a young man, a servant with a rich Jew in Warsaw; three Jewish women, and a brother of Jacobi. The difficulty about these persons is, that they either live at a distance, or are in service, and cannot come to receive the necessary instruction. None of them, except the teacher, understand the Hebrew, therefore the Testaments I have

are quite useless to them, and, indeed, if they could be baptized this moment, I do not know whether I should advise them, as they must immediately lose all means of support. From all I can see there is but one way to bring about the object of the Society, that is by erecting a Judæo Christian community, a city of refuge, where all who wish to be baptized could be supplied with the means of earning their bread. Let us suppose the very worst, that all such persons are hypocrites. Is it nothing, I would ask, to bring such persons under the sound of the Gospel, and to supply with the means of grace, or will any one venture to assert that God will not bless these means—or are we to refuse those instruction who come and beg for it, because they are poor, and therefore are supposed to be hypocrites. I am afraid such reasoning will not stand before him who says, “Inasmuch as ye did it not to one of these little ones, ye did it not unto me.”

*To Rev. C. S. Hawtrey.*

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EXTRACT OF A LETTER, FROM  
LIEUT. BAILEY, GIBRALTAR.

*Sept. 27th, 1821.*

I HAVE heard of, and from Wolf, several times since he left Gibraltar; he has been very active at Malta, he preached twice in English, Italian, and Hebrew, to large and

crowded congregations. One Jew has been baptized; great attention has been paid him by all classes of society and religion, the accounts altogether are not only pleasing but satisfactory. I have no doubt but he has improved from the repeated lessons taught him at Gibraltar. He has promised to write to me regularly, which I shall, with much pleasure, communicate to you, if you will permit me. I have two young Jews at present reading the Bible and Testament in English. Agreeably to their own wishes, they have three months to reflect and study them before we converse on the subject. The result I shall not fail to communicate to you for the information of the Society. I am much in want of Hebrew Bibles and Testaments, with all the Tracts published by the Society, both in English and Hebrew, as well as any other of their publications or books useful to the object they have in view, as well as a few copies of the Jewish Expositor, for the purpose of lending to Jews and others. I have many Jews at my house, whom I encourage; to whom I *lend, not give*, the Bible, Testament, and Tracts, which saves the Book from being destroyed. Pray urge the Society to send me out this supply without any delay. I will give them every information how the books are disposed of.

PROCEEDINGS IN IRELAND.

In an Extract of a Letter from the Secretary of the Irish Auxiliary.

16, Upper Sackville Street,  
Nov. 11, 1821.

My dear Sir,

YOUR letter of the 23d ult. and the November Expositor, have afforded much satisfaction to our Committee and friends. We are relieved from the painful suspence of ignorance as to the fate of Mr. Solomon, and while we mourn over his defection, it is still matter of consolation that that defection has not been attended with any gross act of criminality which would bring reproach upon the cross, more to be dreaded than the temporary injury to the cause of our Society.

Some months have elapsed since you received any account of our proceedings in Ireland. We have not been idle, neither have "our labours been in vain in the Lord." We have inscribed upon our standard, that the cause of the Jews is the cause of the Bible, and we have made many willing "captives by our sword and our bow."

Our able and zealous friend, the Rev. George Hamilton, has preached for the Society in the churches of *Athy*, *Maryborough*, and *Monastereven*, and in each was respectably attended and obtained no small accession to our funds. My brother Secretary, *Mr. Bushe*, also preached for the same purpose and with similar success in the churches of *Belturbet* and *Cavan*. We have very lately formed an Auxiliary Association in *Belfast*, after a meeting at which I attended,

with *Mr. Bushe* and *Mr. Kennedy*, and at the close of which a collection to the amount of £13. was made.

In the month of September, I attended the Anniversary of the Cork Auxiliary, (a cion planted by our dear friends Messrs. Way and Marsh, and now become a goodly tree) and have seldom had reason to be more thankful for the result of such a visit. It had been expected that *Mr. Bushe* would accompany me, but he was unavoidably detained at his parish, and in the strength of the God of Jacob, I went (as I thought) alone. Friends however got together; the Rev. Robert Shaw came from Kilkenny to meet me; the Rev. Dr. Quarry, of Cork, the Rev. Messrs. Irwin, Swete, and Hallaran,—Messrs. Pope, M'Carthy, and many others came cheerfully to our aid. The day of meeting had been fixed previously to my leaving Dublin, and on reaching Cork I found it was the day of a monthly breakfast-meeting of clergy and laity, for the purpose of "provoking each other to love and good works." We discussed the 11th chapter of Romans, and spent a most delightful and profitable hour in conversing upon the blessings promised to Israel, and the duty of Christian exertion to impart them. The divine blessing was earnestly sought by prayer, both upon the result of our conference, and upon the intended meeting. We adjourned for about an hour, and met again at the Commercial Hotel, the proprietor of which very generously allowed us the use of his spa-

cious room gratuitously. The Mayor of Cork, Sir Anthony Perrier, presided. The room, and an adjoining antechamber, were filled to excess. After a few judicious and Christian observations from the Rev. Dr. Quarry, I entered into a consideration of the scriptural character of the London Society—the rational and scriptural means which it uses—the encouraging success which has attended those means—the weakness of the objections brought against it, with some general remarks upon the claims of our Jewish brethren upon our justice and humanity, and the very pleasing signs of the present times. My friends ably followed up the course which I had commenced, filled in the outline, and furnished a complete, and I hope convincing statement of our most excellent cause. We had hoped before this to publish the proceedings both at the Belfast and the Cork Meetings; delays have occurred in obtaining the speeches, which will soon, we trust, make their appearance. After the Meeting at Cork, a collection was made, and about twelve or thirteen pounds obtained.

On the 17th and 18th of October, ult. I attended the Anniversaries of the Boyle and Rockingham Church Missionary and Jews' Auxiliary Associations. Each day the Sessions' House was filled (*Hibernicè*) fuller than it could hold. That truly excellent and Christian nobleman *Viscount Lorton* presided at each Meeting. Several neighbouring clergymen of the Established Church took part in the proceedings. The Rev.

Joseph H. Singer, F. T. C. D., Secretary to the Hibernian Church Missionary Society, my fellow-traveller in the deputation, very ably and judiciously advocated our cause. And I cannot avoid here noticing how very generally our cause is now regarded (in a Missionary view) as equal in interest to all Missionary causes. Both at Boyle and Cork it seemed the prevailing sentiment amongst the devoted friends of Heathen Missions, that until "Israel be gathered," the great harvest of the Gentiles cannot be brought in; and that "their recovery" will be indeed as "life from the dead" to the Gentile world.

We find also a very increasing zeal (upon the general question of bringing the Jews to the knowledge of Christ,) among our brother Clergy of the Established Church. And the London Society, in the episcopal character of its constitution is now looked upon by many with respect and attention, who would otherwise regard its operations with jealousy or distrust.

When Mr. Hamilton went to Liverpool he took several of our pamphlet reports, and we were under the idea that some had been forwarded thence to you. Mr. Kennedy will take care to send you a supply without delay. We have lately had an order from the Liverpool Auxiliary for two pounds' worth of these Reports in addition to what we sent; and I may observe while on this point, that our Committee deemed it expedient to avoid parsimony in their publications, being aware that the public mind requires copious information, multiplied

evidences of good doing and done by the Society, as well as to be disabused of many erroneous views and weighty objections and prejudices against a cause so little known, and at first blush so uninviting.

To this I must add, that our Committee meet regularly every Monday morning, and our hearts are often much refreshed by the communications from the Parent Society, or from various parts of the country, where the cause is rapidly gaining ground.

At my Missionary Lecture at Bethesda Chapel, on Wednesday evening last, I read the communications from Dr. Pinkerton about the Polish Jews; it was received with marked attention. A Clergyman of the Established Church, who was present, came to our office next morning, put his name as annual subscriber of one guinea, and anxiously enquired for publications to disperse amongst his friends. The circulation of the Expositor is on the increase; it is regarded as a very useful and interesting publication.

I am, my dear Sir,  
Your very affectionate Brother,  
WILLIAM A. EVANSON.

*To Rev. C. S. Hawtrey.*

P. S. We have been informed that the very Rev. Dean of Down has undertaken to preach on behalf of our Society on Sunday next, the 18th instant, in his church at Downpatrick.

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PRAYER

Used by the Committee of the Irish Auxiliary Society at their Weekly Meetings in Dublin.

O MOST gracious and ever blessed God, we bow in thy sacred presence, acknowledging

our sinfulness, our ignorance, and our weakness, and that it is from thee alone all holy desires, all good counsels, and all just works do proceed, we humbly beseech thee to be with us who are, at this time, met together for the purpose of aiding in the great work of building up the waste places of Zion; may love to thee animate our zeal; may that wisdom which cometh from above guide our deliberations; and may thy heavenly blessing attend our efforts to promote this glorious cause.

Grant that all those who are engaged in a similar undertaking may be endued with a spirit of faith, prudence, concord, and perseverance. Forbid that they should be influenced by any unworthy motive, or occupied by any unhallowed object, but constrained by the love of Christ, and with a single eye to thy glory, may they be encompassed by thy favour, guided through every difficulty by thine unerring counsel, and supported under every trial by a steadfast reliance upon thy gracious promises.

Stir up, O God, we entreat thee, in all thy servants an earnest concern for thine ancient and long afflicted people; dispose them at length to take pleasure in the stones of Zion, and to favour the dust thereof; pour out upon them a spirit of prayer in her behalf, and incline them in every other way also to seek her welfare.

And, O Thon, who alone canst provide the means, be pleased to accompany those means with the saving power of thy grace; remove the veil

from the hearts of the Jews, and turn them to thyself; cause them to look on him whom they have pierced; convince them that Jesus of Nazareth (whom they have so long rejected,) is he indeed of whom Moses in the law and the prophets did write, is indeed he who is to be a light to lighten the Gentiles, and the glory of his people Israel.

We praise and bless thy holy name, O God, that even now many of them appear to be asking the way to Zion, with their faces thitherward, extend and increase among them this spirit of inquiry, and grant that what thou hast already done may prove a sure pledge of the speedy approach of that happy period when thou shalt set up an ensign for the nations, and shalt assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

These prayers and supplications we offer up to thy divine Majesty, in the name and through the mediation of our Lord and Saviour, Jesus Christ, who with thee and the Holy Ghost liveth and reigneth one God, world without end, Amen. Our Father, &c.

#### FORMATION OF AN ASSOCIATION AT STANSTED, IN SUSSEX.

AN Association in aid of the Hebrew Testament Fund has been recently formed at Stansted, chiefly through the exertions of the Missionary students in the seminary. The Rev. Lewis Way, President, the Rev. Mess. Jacob and Horne, Vice Presidents, the Rev. E. Horne also acts as Treasurer and Secretary. A considerable number of subscribers and some collectors have already been obtained.

### CONTRIBUTIONS TO THE LONDON SOCIETY.

#### FOR GENERAL PURPOSES.

Davies, Miss C. Hoxton, Collected by her.....	3	17	7
Downing, Mrs. Frances, by J. M. Grimwood, Esq. ....	25	0	0
Jones, Mr. N. ....	0	7	6
S. L. ....	1	0	0
Bristol Society, by Rev. W. L. Glover, A. M. ....	300	0	0
Clewer do. by Mrs. Davis .....	10	12	9
Drayton Beauchamp, by Rev. Basil Woodd.....	4	0	0
Do. by Miss A. Bishop .....	3	0	0
Gloucester, St. Nicholas, (Rev. J. Kempthorne) collected after a Sermon by Rev. C. Simeon, deducting expences, £1. 2s. 6d.....	19	19	0
Irish Society, by Rev. W. A. Evanson .....	50	0	0
Kettering do. by Miss Greene.....	8	2	6
Leeds Ladies' do. by Mrs. J. Dixon .....	60	0	0
Norfolk and Norwich do. by Rev. H. Girdlestone .....	160	0	0
Richmond, Yorkshire, by Mrs. Metcalfe.....	1	17	0
Runcorn, Cheshire, collected after a Sermon by Rev. W. Marsh	14	10	0
St. Austle, Cornwall, Donation of J. E. Blakenmore....	5	0	0

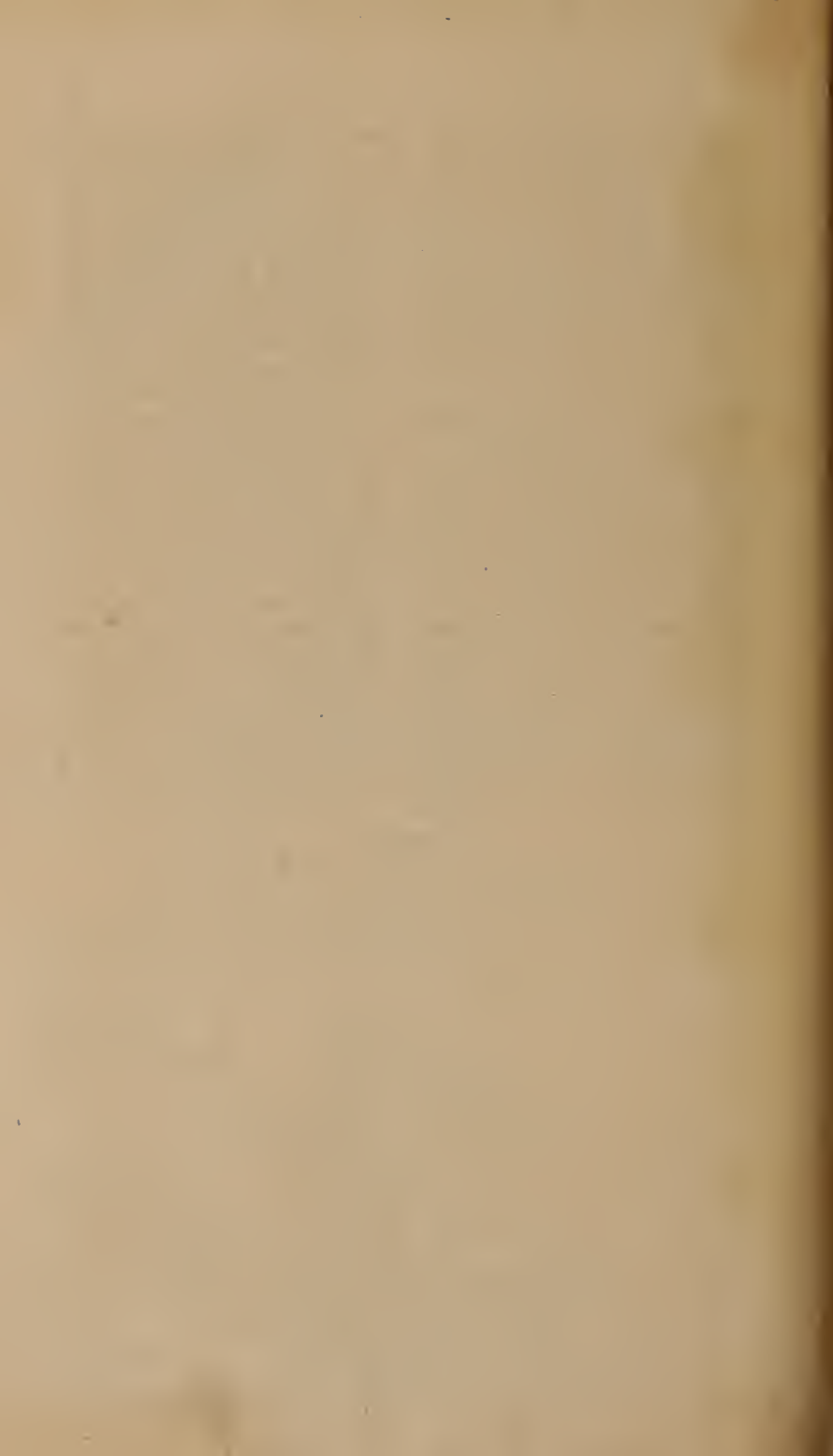
#### FOR HEBREW TESTAMENT FUND.

Glasgow Society, by Mr. J. P. Saunderson .....	100	0	0
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#### LEGACIES.

Brown, the late Mr. J. by Mr. Cradock .....	1	0	0
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